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CONTENTS

	PAGE
KARMA DOWN THE AGES—(I)	209
BARAWAFAT—IN THE SACRED MEMORY OF THE PROPHET OF ISLAM ... *By Dr. M. H. Syed, M.A., Ph. D., D. Litt.*	212
GITA THROUGH A MODERN EYE ... ... *By Sri C. T. Srinivasan, M.A.*	215
PURITY COMES FIRST ... ... *By Swami Yatiswarananda*	219
PURE PRACTICAL ADVAITA—V ... ... *By Prof. P. N. Srinivasachariar, M. A.*	221
McDOUGALL AND FREUD ... ... *By Prof. P. S. Naidu, M.A , Allahabad University.*	222
REVIEWS AND NOTICES	227
NEWS AND REPORTS	228

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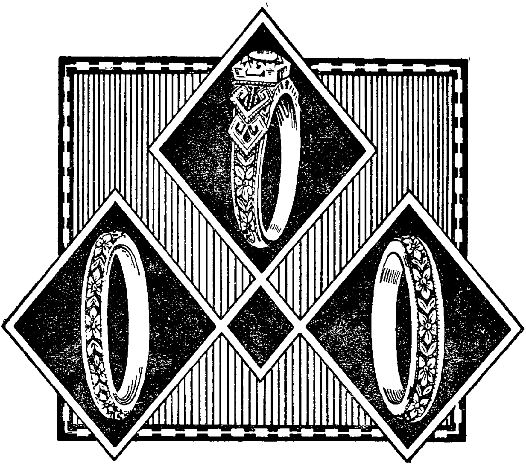

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KARMA DOWN THE AGES—(I)

Knowledge and activity as ours no age perhaps can boast of. Yet on no age was the load of misery and slavery so heavy as on ours. The great masters have said and we know by experience that when knowledge of our ends inspires us to action (*Jnanakarmasamuchaya*) or when action brings us knowledge (*Karmayoga*) freedom and happiness are the result. Why then with the maximum of knowledge and action we can lay claim to, the maximum of unhappiness, misery and thraldom is our fate? We have pitched our ideals low and sought short-cuts to reach them. Instead of a wise philosophy that sees life whole, defining our ideals of Freedom, Goodness and Beauty, and a dynamic religion prescribing the means, a mechanistic earthy philosophy and an *easy* religion have done the work for us. India had always reaped national chaos and calamity when she sowed this kind of philosophy which preached the freedom of the flesh. And the Buddha, the Acharyas or Ramakrishna had to come to drink the poison of such harvest and save the country. The same type of baneful doctrine gave birth to the French Revolution and the Napoleonic wars in the 18th century. The mechanistic philosophy of the times defined freedom of man as the freedom of the machine. It said that the world of atoms worked with the inevitability of a machine and so also the whole race of men was reduced to the position of cogs in a machine. Free-will has no place in this philosophy and the concept of sin disappears. There is no soul and no immortality except that of the atoms which are temporarily joined together in the human body. For some time past this ghost of a mechanistic outlook has jumped from the field of science to that of politics, making the slavery of man more real. In science absence of free-will for man was a theory, but in politics it has become a practice, a merciless practice. Men are reduced to be cogs in the State-machine. We cannot choose our paths for ourselves. The State or the Fuhrer chooses for us. There is free-will, no doubt; but only for the dictator. The dictator stands as the greatest vindication of man's free-will. He takes the free-will of his people all to himself and gives back determinism instead. Otherwise how can he be the dictator? At the top is the spiritual mystic, the monument of free-will who has cut off all nature's laws and determinism and declared freedom in the fullest sense. One step down is the new scientist, standing on the crest of the idealistic wave in science and proclaiming free-will as every man's estate as against the determinism of classical physics. And lower still is the Average Mr. Man, say in an Imperialist or Nazi State, who may not believe either in the mystic's message of free-will, or in the findings of new science, yet finds around him a world of free-will. In every-day-life does he not *try* and *succeed*? He chooses for himself and wins. Yes, Man in the different levels of life *thinks* himself free and others under him to be

not free. Man wants freedom for himself and determinism (slavery) for others. He *imagines* his freedom. On this imagined freedom, says James Jeans.

man had built his social system, and his ethical code; it alone gave a meaning to his ideas of right and wrong, of purpose and moral responsibility; it formed the corner-stone of the religions in which his nobler aspirations and emotions lay crystallised; on it he had built his hopes of heaven and his fears of hell. (*Physics and Philosophy*)

If freedom is not placed as the prize at the end of Man's Road *why* should he act? If free-will is not given to Man *how* will he act? Freedom is his greatest need and free-will is his path. Freedom is his goal and through free-will he works up his way to it. With deep insight into these spiritual and psychological necessities of man, the Indian sages formulated the doctrine of Karma. If two words can condense the doctrine, they are freedom with a big F (Freedom in the sense of *moksha* or liberation) and free-will with a big W. The law of Karma says that there is nothing uncertain or capricious in the moral world. You reap what you sow. So why not sow rightly and reap rightly. If freedom is not taken for granted, the law defeats its purpose. If free-will is not taken for granted, man cannot sow good and reap good. By sowing free-will man reaps freedom. Right from the pages of the Rig-Veda where the vision of this grand glorious doctrine revealed in the Rita (universal moral order) through the Upanishads, the six *darshanas* and the Gita, this ball of 'Karma' rolls down to the present day not without gathering moss. In the scientists it might have spoken with the double-voice of determinism and freewill, with the sellers of psuedo-religion it might have become an instrument to frighten the credulous into submission, but this doctrine so valuable in life and conduct stands unshaken to the glory of Indian sages.

We said just now that freedom and free-will are, as it were, the obverse and reverse of the Karma theory. It is interesting to note that there can be as little question in the Upanishads as with Spinoza[1] of a freedom of will within the range of nature. The standpoint of the Upanishads is a rigid determinism:

अथो खल्वाहु: काममय एवायं पुरुष इति स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते

(*Brihadaranyaka 4.4.5*)

'Man is altogether fashioned out of desire (*kama*); according to his desire is his discernment (*kratu*); according to his discernment he does his work (*karma*)[2], But it is rather intriguing to find the Upanishads blowing hot and cold, alternating determinism with free-will. The *Chandogya Upanishad* after recording its view in favour of determinism in the words, 'they all, men, gods and fathers cannot act otherwise than in harmony with their nature.......for they are the slaves of their desires' (8. 1. 5) follows it up immediately by a statement that is in sharp contrast to it. Just as Kant, after having in the most decisive manner affirmed the empirical constraint of the will by the eclipse of the sun which may be calculated beforehand, forthwith asserts in the very same line 'that man is free', even so the Upanishad says: 'Therefore he who departs from this world without having known the soul or those true desires, his part in all worlds is a life of constraint; but he who departs from this world after having known the soul and those true desires, his part in all worlds is a life of freedom. (*Chandogya* 8-1-6). So the final verdict is in favour of freedom. Man is a creature of will. According as he believes in this world, so will he be when he is departed. So why not we *will* the good and do the good. Referring to the Upanishadic view Deussen says:

The meaning of this contrast (between freedom and determinism) is evident; as sharers in the continuity of nature we are, like it, subject to necessity; but we are free from it as soon as, by virtue of knowledge of our

[1] Compare Spinoza: A stone in the air would think itself free if it could forget the hand that had thrown it.

[2] *Brihadaranyaka* 4.4.5. Compare also *Satapata Brahmana* X.6.3. and *Chandogya* 3.14.1.

identity with the Atman, we are set free from this continuity of nature. Atman is exempt from the constraint of causality. Each of us is this eternally free Atman. We have not even to become this free Atman, we are it already, though unconscious of the fact.

In the real realm of the Atman we are free, but in the unreal realm of phenomena, the *fata morgana* that is thrown up by the Atman, there is a constraint of our will. The will, absolute though it is, is under constraint in the illusion of the empirical reality. So it is possible to banish this constraint by asserting the absoluteness of the will and thus calling away the mirage of phenomena. When Atman is manifested in its fullest by our growing into the consciousness that all that exists is 'I', the phenomena and with it our slavery to it take to their wings. This is done by a life of contemplation, discipline and purity. Such has been the testimony of our scriptures and mystics. It is all determinism, all slavery in phenomena; and all indeterminism, all freedom above phenomena, in the realm of the spirit, in the realm of Atman. If we limit our attention to the phenomena, says James Jeans, our observations suggest that causality governs everything, but if we could make contact with the reality underlying the phenomena we might see that it is not so.

It is interesting and profitable to see how the philosophers of the West and especially modern science have at last veered round to assert the supremacy of free-will and have to speak of a world that invites man for a life of hopeful adventure. Says Sir James Jeans:

Practically all modern philosophers of the first rank—Descartes, Spinoza, Leibniz, Locke, Hume, Kant, Hegel, Mill, Alexander, as well as many others have been determinists in the sense of admitting the cogency of the arguments for determinism, but many have at the same time been indeterminists in the sense of hoping to find a loophole of escape from these arguments. Often they conceded that our apparent freedom is an illusion, so that the only loophole they could hope to find would be an explanation as to how the illusion could originate.

This indeed is very near our point. Instead of saying that freedom is apparent, we would say that un-freedom is apparent and we would proceed to find out and expose the origin of this illusion.

After bringing out the full implications of the issue between free-will and determinism James Jeans says:

The further psychology and common sense probe into the question, the more necessary they find it to accept orthodox determinism. Our acts are determined by our volitions, our volitions by our motives, and our motives by our past. The psychologist will think of this past in terms of heredity and environment, the moralist in terms of ethical and spiritual influences, and the physiologist in terms of physico-chemical activities. But all will agree that the relative strength of the various motives is determined by past events, so that a man never chooses for himself; his past always chooses for him.

How cleverly Jeans has argued for free-will? If his past chooses for man, can he not by a *fiat* of his will choose such a 'present' now which when it becomes 'past' can choose for him as he wills. And this is the last word of new science:

At least the new physics has shown that the problems of causality and free-will are in need of a new formulation. The classical physics seemed to bolt and bar the door leading to any sort of freedom of the will; the new physics hardly does this; it almost seems to suggest that the door may be unlocked—if only we could find the handle. The old physics showed us a universe which looked more like a prison than a dwelling place. The new physics shows us a universe which looks as though it might conceivably form a suitable dwelling-place for free men, and not a mere shelter for brutes—a home in which it may at least be possible for us to mould events to our desires and live lives of endeavour and achievement. (*Jeans*: *Physics and Philosophy*, p. 216.)

The Upanishads also in a similar strain reconcile the issue between free-will and determinism beautifully and stress the supremacy of Will.

'It is he who causes the man whom he will lead on high out of these worlds to do good works, and it is he who causes the man whom he will lead downwards to do evil works.' (*Kausitaki* 3.8). And who is this he? It is our eternally free Atman, who is not another, but our own self, who can lead us on high and who will lead us

down. He fetters himself by himself; He is his own friend and foe.'

Here is a robust teaching that gives hope, strength and responsibility to man, a doctrine that affirms man as the sole architect of his fortunes. He cannot be moved hither and thither by the whims of a capricious God. Long before Leibniz spoke about his *System of Pre-established Harmony*, long before Descartes, the father of modern philosophy wrote, 'It is certain that God has foreordained all things', the Indian sages declared through their Karma theory that man by sheer dint of his free-will can forge a new world for himself as for others, nay, that he can become God himself. This seems to be the persistent refrain of the Upanishads. Even some of the *darsanas*, for instance, Sankhya and Viseshika have dispensed with God but have emphasised self-effort and will as things that really matter. In Yoga man can become God; God is only a *purushavisesha*, a special variety of man. And Buddhism is a godless religion with the supreme stress on free-will and self-effort. Thus Indian wisdom is unanimous in making man a free but responsible agent in a world of hopeful adventure and achievement. Man is not a mere product of nature. He is mightier than his Karma. By a mere *fiat* of his will then, can he not blast all his past Karma and strike a different path altogether? Such has been the lives of sages and saints in India and outside. So were the lives of Sri Ramakrishna and his disciples. Sri Ramakrishna by his chastened spiritual will could not only burn up all his past Karma, but could do so in the case of others also. He turned sinners into saints. He could turn the tide of collective Karma into benign channels and thus hasten the pace of evolution of thousands. His Karma was to make men into Gods, the service of the Divine in man.

In the lives of spiritual giants like Sri Ramakrishna the doctrine of Karma manifests a new inspiring form. Here is a man who has by spiritual *sadhana* so chastened his will and joined it to the Divine will that with him the unreal phenomena vanished with its unreal constraint of will, leaving behind the real freedom of the Atman. Why not every one of us then chasten our wills and attune it to the Divine will and be free. Freedom is our birth right. We have only to claim it back.

So the path of Karma is the path of evolution. Consistently the concept of Karma has evolved since olden days. From the time of the Purva-mimamsa when Karma was all rituals and nothing else to Ramakrishna-Vivekananda with whom Karma is the service of the Divine-in Man is an evolution well worth our study. It shall be our endeavour in the months that follow to trace this evolution and to show how Karma while flowing down the ages allowed itself to be irrigated into wider and wider channels of benign pragmatism and world service.

BARAWAFAT

IN THE SACRED MEMORY OF THE PROPHET OF ISLAM

(*By Dr. M. Hafiz Syed, M.A., Ph. D., D. Litt., University of Allahabad.*)

The Muslims and other devotees of the Prophet will be celebrating his birthday on Monday the 26th of February.—Eds,

The Prophet was born to-day 1364 years ago and breathed his last the same sacred day. The Muslims all over the world are celebrating this day as Barawafat. The plain, simple, direct and natural religion taught by him is followed to-day by one-fifth of the human race. The influence of the Prophet's teachings has reached practically the whole of Asia and some parts of the Western countries. Very few people to-day would be inclined to believe that the religion which the Prophet of

Islam gave to the world stands for peace, tranquillity and finally resignation and absolute submission to the will of God. Quite contrary to the spirit of Islam some people outside its fold wrongly believe that this is a religion which was propagated by the sword and it spread through blood-shed and cruelty of every description. It is also believed in certain quarters, unfortunately owing to the un-Islamic behaviour of some of the followers of Islam, that it stands for ideals opposed to co-operation, friendliness, brotherliness and communal harmony.

Nothing is farther from truth than these unauthorised statements. It is time that we should examine them in the light of dry reason, hard facts and historical perspective. The main incidents of the Prophet's eventful life are generally known. So I propose to deal with some of his teachings than with the striking events of his life.

Brotherhood of Man

In Islam, all humanity is one vast brotherhood with God as their creator and master who looks upon them all as equals. All the barriers raised against this ideal of common humanity are destroyed by Islam and the division of man into various groups and races is not recognised. Its teachings are opposed to all sectarianism and exclusiveness and are on the contrary based on the broadest principle possible. 'Be ye all worshippers of God and brothers to one another, like as God has commanded you. Verily those who divide their religion and become sectarian, they are held responsible for their conduct.'

The companions of the Prophet of Arabia lived as brothers, and the Prophet as an Elder Brother among them. The first expression of a religion seems to be brotherhood and within each it wells out spontaneously unforced. The holy Prophet's words to this effect are as clear as day light. He says, 'No man is a true believer unless he desireth for his brother that which he desireth for himself.' (*The sayings of Mohammad* translated by A. Suhrawardy, page 1).

'He who is not affectionate to God's creatures and to his own children God will not be affectionate to him.' (Ibid page 5).

'Who is the most favoured of God? He from whom the greatest good cometh to his creatures.' (Ibid page 7).

'The best of men is he from whom good accrueth to humanity. All God's creatures are his family; he is most beloved of God who trieth to do most good to God's creatures.' (Ibid page 8).

'Feed the hungry and visit the sick and free the captive if he be unjustly confined. Assist any person oppressed whether he be Muslim or non-Muslim.' (*The sayings of Mohammad* page 40).

'Do you love your creator? Love your fellow-being first. (*Sayings of Mohammad* page 126).

Thus to a Muslim this wide world presents a vast field for co-operation in the struggle of life towards its ultimate goal. His religion leads him to seek the welfare of humanity in the co-operative spirit as it were, rather than in the competitive. He is expected to treat a non-Muslim as a brother and with as much generosity and friendliness as possible, for the difference of religion is no barrier to him in extending his hands of friendship and goodwill.

A Muslim is permitted to dine and intermarry with non-Muslims. It may be added that the marriages of Muslims with Jews and Christians and all who believe in God and his moral government, form a part of the common law of the Muslims. This was the practical brotherhood of man that disregarded differences of colour, creed and race and bade men meet on the common platform of humanity.

Life of Service

Islam, above all, is a religion of service. The service of man and the good of humanity constitute pre-eminently the service and worship of God. 'The best of men', said the Prophet of Islam, is he

who understands religion; who when people stand in need of his services, benefits them.' (*Sayings of Mohammad* translated by Abul Fazal page 422).

Selflesssness and service are the ideals which a Muslim is enjoined to follow. When the Prophet was asked as to the best form of faith he said, 'Thou love for God and hate for God, and that thou love for men what thou lovest for thyself, and hate for them what thou hatest for thyself.' (*Sayings of Mohammad* page 208.)

Further he says 'Ye shall not believe unless ye love one another.' (*Sayings of Mohammad* translated by Abul Fazal page 194.)

'He has no faith who fulfils not his trust and he has no religion who fulfils not his promise.' (*Sayings of Mohammad* translated by Abul Fazal page 250).

'By Him in whose hand my life is no worshipper (truly) believes until he loves for his brother what he loves for himself.' (Ibid page 260).

The essence of religion according to the Prophet of Islam is the service of afflicted humanity. The Holy Quran says 'And woe to those who pray, who of their prayers are unmindful, who make a show and refuse help to the needy.' (*Al Quran* CVII. 47).

What is the Duty of Man in Islam ?

Verily, says the Quran, 'God commands justice and doing of good and giving to those of kin (their due); and He forbids filthy action and inequity and transgression.' (Quran XVI. 90).

'When one of you see wrong doings' said Mohammad, let him undo it with his hand; and if he cannot do it, then let him speak against it with his tongue; and if he cannot do this either, then let him abhor it with his heart and this is the least of faith.' (*Sayings of Mohammad* translated by Abul Fazal page 285).

Respect for Life

Harming people in any way or destroying any living creature unnecessarily is reprehensible. The Prophet says, 'If one kills a sparrow for nothing it will cry out to God on the day of resurrection, saying oh my Lord! such and such a man killed me for nothing; He never killed me for anything.' (*Sayings of Mohammad* translated by Abul Fazal page 36).

'Do not shoot at things which have life.' (Ibid page 39).

The Prophet forbade any living creature to be killed, tied up and bound. He also forbade the setting of brute beasts against one another. (*Sayings of Mohammad* translated by Abul Fazal pp. 39 & 41).

'He forbade the striking on the face of an animal and the branding thereon.' (Ibid 42).

The Prophet taught that men could be specially judged on the day of judgment with regard to their cruel treatment of dumb and humble servitors.

Religious Toleration

The Prophet of Islam has enjoined on his followers full and generous toleration of the views and beliefs of people other than their own. The Holy Quran says 'Say thou O, ye who believe not I worship not what ye worship, and ye worship not what I worship, nor will ye worship what I worship—ye have your religion and I have my religion.' (Quran CIX).

'Abuse not those whom they call on beside God, for then they may abuse God despitefully.' (Quran VI. 108).

'Let there be no compulsion in religion; the right way is in itself distinct from the wrong.' (Quran II. 256).

GITA THROUGH A MODERN EYE[1]

By C. T. Srinivasan, M. A.

It is my considered opinion that the *Bhagavadgita* is essentially a Jnana-Sastra or Critique of Reality, Brahman or Atman as it is otherwise called. Because of the term 'yoga' appearing as the suffix to the titles of the various chapters of the book to wit, Sankhya-Yoga, Vibhuti-Yoga, Bhakti-Yoga, etc., it comes to be designated as a Yoga-Sastra, the term Yoga being understood in its popular sense. In like manner the Gita is also regarded as a religious text like the Bible or the Quran; and as a devotional book of prayers and hymns like those of the Sufis and the Vaishnava saints. I have hardly any quarrel with these views put forth by the countless votaries of the Gita according to their personal bias and predilections. The Gaudiya Mission for instance, regard not only the Gita but also the Vedanta Sutras and the Upanishads to be primarily 'Devotional Scriptures.' They have even created a modern trio of Bhashyakaras or commentators in the place of the old ones like Sankara, Ramanuja and others whom they regard as defective in one sense or other and therefore unsatisfactory and untrustworthy !.

My interest in the Gita lies in the system of thought as revealed in the text and its consistency with the Srutis. That the Gita is expounded to reveal the Ancient Wisdom that is of the Srutis is borne out by an internal evidence of the text. At the end of every one of the 18 chapters we find this common statement '*Srimad Bhagavadgitasu Upanishadsu Brahma Vidyayam Yoga-sastre Sri Krishnarjuna-samvade Samkhya. yogo nama, Bhakti-yogo nama, Dhyana-yogo nama, etc.*' This clearly proves that the terms Upanishad, Brahma-Vidya and Yoga mean the same thing, viz., knowledge of the One Existent Reality called Brahman or Atman and that the distinctive titles of the chapters are merely the different view-points of one and the same supreme knowledge as revealed by the Upanishads commonly called Brahma-Vidya or Science of Reality. Even according to the interpretation given by Lord Krishna Himself the terms Yoga and Jnana mean only this Critique of Reality or Brahman.

Children and not the wise that draw a distinction between Yoga and Jnana. (Chap. V. verse. 3)

The Lord should know much better the meanings of the terms He uses than the later-day interpolators.

Gita is one of the three corner stones of Indian philosophy along with the Upanishads and the Vedanta-Sutras. The Upanishads teach the highest truth that the soul is Brahman or Reality One and Secondless. Their Maha-Vakyas or Great Conclusions like Aham Brahmasmi, Ayam Atma Brahma, Prajnanam Brahma, etc., are not simple dogmatic statements but are based upon a rational examination of certain fundamental facts of universal experience. The Vedanta-Sutras are a collection of Truths as revealed in the Srutis—short, crisp and precise utterances for purposes of clarity and easy memorization of the great Vedic truths. Consistency of these Sutras with the Srutis is more important to us than any of the independent interpretations given of them quite apart from the spirit and cardinal teachings of the Upanishads. What do the Upanishads teach us? In clear and unambiguous terms they tell us that our Self is Real and establish beyond doubt the non-duality of the Self by their two supreme methods of enquiry viz., the Pancha-Kosa and the Avasthatraya which exhaust all possibilities of experiences, empirical, transcendental and intuitional. The Vedanta-Sutras cannot mean anything else. Similarly the Gita is but a practical application of that grand Advaitic Wisdom taught by the Upanishads which knows no compromise in

[1] A lecture delivered on the Gita-day celebrations of the Samskrit Academy, Madras.

Truth and at the same time, finds no cause for doubt or despair in facing the seeming contradictions of life. The Gita then is our guide in the realm of practical life.

I stated just now that the Gita is one of the Prasthana-traya. But who gave it that place of importance and significance? In my opinion which is open to correction, it was Sankara who had first created the tradition inspite of the Gita being a Smriti. A Smriti is not as authoritative as the Sruti. But the fundamental truths revealed in the Gita are wholly consistent with those of the Srutis and hence they have to be appreciated from the point of view of metaphysics.

It is very strange that some Bhashyakaras like Ramanuja and others wrote their commentaries upon the Sutras and the Gita wherein their theistic principles and beliefs find some justification; but consistent with the system of thought which appealed to them most they did not comment upon the Upanishads whose loud and persistent emphasis upon '*Ekameva Advitiyam Brahma*' was rather too much for their veiled dualism which is a metaphysical compromise based upon the sincere but insecure and uncertain foundations of human beliefs, hopes and fears. So far as the religious aspects are concerned as explained in the different commentaries of the *Bhagavadgita* there is no difference among our Acharyas. All accept Vasudeva as the Highest Reality. For that matter, Gita is a text-book of Upasanas; and also a book of ethical codes which harmonise best with the Idealists' view of life. Nevertheless it should not be forgotten for a moment that the Gita remains essentially a practical application of the fundamental truth that Brahman or Consciousness is Reality One and Secondless and the *vyavaharic* world is *mithya* and the Self that realises this is identical with the secondless Brahman. This fact alone should guide us in our understanding of every chapter, verse and line of the Gita. Were we to forget this, then, we would be landing ourselves in the region of ignorance wherein fancy and imagination taking wings would forcibly drag us into the *vadas* or never-ending disputations.

Now we have to understand the nature and meaning of the situation that gave rise to the immortal book of the Lord's Song. Arjuna beholds his preceptors Drona and Bhishma as his opponents on the field of battle and thinks that evil will prevail in the end by killing all these great heroes. He thus fails initially to appreciate the purpose of the battle. Adhyasa is paramount there, the moment Arjuna thinks that he is a *karta* or agent. Even from a commonsense point of view he fails to understand that the situation facing him is not a thing of his 'doing' but one that has come 'to be' in spite of Drona, Bhishma and others, and specially in spite of Krishna's sincere efforts to prevent it as is seen in the Udyoga Parva. It appears to be a situation over which even the Lord does not seem to have any control. Effects of ignorance cannot be controlled either by God or by man but have to be fought out necessarily. Knowledge removes one's own ignorance but cannot cancel the externalised effects of ignorance. Let it be remembered that ignorance is as powerful as knowledge, for both are consciousness which is nothing else than Brahman. Hence the necessity of the use of tact and prowess even by the great Avatars like Nrisimha, Rama and Krishna himself. Take for instance the episode of Vritrasura in *Bhagavatam*. In spite of Vishnu's help and his own god-given powers Indra could not subdue Vritrasura. When Indra was under his control and at his mercy Vritra a great Advaitin, teaches his enemy Indra that as long as his ignorance prevailed he cannot be his equal nor has he any chance to conquer him although he was a Rakshasa. Vritra is not an ordinary Rakshasa steeped in ignorance but is the case of a perfect Jnani using all the resources of the three *gunas* for his own invincibility. Indra though guided and

aided by God is ignorant of the fact that his soul is identical with Vasudeva or the ultimate Reality. This inequality in might is pointed out by the most chivalrous of enemies who then teaches Indra the meaning of the agency involved in all human activities. Indra realises Truth and accepts Vritra as his master and refuses to fight. Like Krishna Vritra had to appeal to Indra's sense of valour and rouse him for a battle royal but alas, to his own destruction. Vritra taught Indra on the battlefield the fundamental truth that all *vyavaharic* activities being due to accidents of human life does not alter or change the existing fact, that the real Soul is One and Secondless and that any action done in the performance of one's own duties however mean as in the case of Drona and Bhisma for example, does not involve a breach of discipline or what is usually termed a 'sin' in the only existing scheme of Advaita which transcends all ideas of sin and virtue not by including either but by leaving no possibility of even an occasion for them. 'Indra-Vritrasura Samvada' is an epitome of the main teachings that we find in the Gita.

In his anxiety to remove Arjuna's ignorance Lord Krishna teaches him this Advaitic Truth. The second chapter is, in my opinion, the final conclusion of the Gita. Here the soul is shown to be eternal and immortal whereas the bodies being perishable are therefore unreal.

> There is no eternal existence of the changeable and no destruction of the immortal. None can therefore bring about the destruction of the immortal soul. But the bodies are all perishable. So get up Arjuna to fight. (Chap. II. 16, 17 & 18.)

In that way the Lord teaches Arjuna that the Real can never cease to be, nor the unreal ever have 'being' or existence. The soul alone is real, Vibhu or all-pervading, uncognizable, changeless and immutable. This ultimate truth the Lord teaches Arjuna in the second chapter.

But does Arjuna understand it? We do not find any evidence for believing that he had got even a glimpse of it at this stage. Only in the beginning of the eighth chapter Arjuna raises the questions '*Kim tat brahma, Kim Adyatmam,* etc. An enquirer who asks about the nature of Brahman and Adhyatman will not be so illogical as to ask about the 'dying' pose of a *yogin* nor about the 'after-death future' of those who have failed to attain *yogic siddhis.* Krishna's replies to these questions bear more a sense of humour to suit the occasion than any sincere attempt at a metaphysical explanation of them. When a fundamental Truth is stated in the beginning of the teaching and the disciple is found incapable of understanding all its far-reaching consequences the master out of sheer mercy has to rebegin the whole subject by emphasising the necessity of a perfect tranquillity of mind and a calm enquiry into the nature and meaning of experience. Krishna thus enjoins the need for *Abhyasa* or practice and *Tyaga* or renunciation.

After having heard the truth from the Lord the disciple asks his master the means of attaining the stage of a perfect Samyami. Here in these portions of the Gita the numerous mystic schools of our country both past and present unearth a rich store of material for justification of certain of their practices which are carried on generally behind the curtains as it were. When we lose sight of *the importance and greatness of our soul,* the Atman that is taught in the Gita, and hanker after something quite soothing to our lazy intellect we then surrender all our god-given independence and meekly submit to some high-sounding but empty ideologies of these schools of mysticism, most of them well-organised on thorough business lines, so much so that all of them are 'out of bounds' for us who will not surrender our independence and much less contribute liberally. Countless are these mystic schools that have sprung up and are daily springing up like the tea-shops in every nook and corner of our country. Nothing can be more tragic! Take for example, South India. We have the Arabindo cult, the Ramana cult, the Agastya cult, the Panduranga cult, the Andal cult and the latest stunt the Sai Baba cult which

threatens to oust all other rival cults. It is high time that all sane thinking men and women rise up to avert this calamity which like cancer is eating into the very life of our country. Personally I have great regard and respect for the founders of these cults. They are all men and women of high learning, sincerity and renunciation. But what exactly is their philosophy? That alone matters most for us and our country as a whole. Philosophers should never remain silent on the fast multiplying tendencies but raise their voice of protest against the reckless waste of intellect and individualities. All these persons quote the Gita in support of their *yogic* systems! When Sankara attacked these *yoga* systems in his Sutra-Bhashya he criticises the so-called *yoga*-philosophies and not the good healthy practices meant for *mens sana in corpore sano.* But these masters of mysticism go beyond their scope. Many thirst after and some even pretend to have attained *yogic* perfections and *siddhis.* They thus fall themselves victims to their own deceptions, leave alone the hapless men and women of the ignorant public. Now, *yogic* perfection and claims of *siddhis* demand a central cosmic entity as the Lord of all souls and the world. But thank God, there is no such confusion in the Reality that is taught to us by the Upanishads and the Gita Krishna himself explains the meaning of Yoga thus:

> Wholly unconcerned with either success or failure a person performs his duties having cast aside the desire for the fruits thereof. This equanimity of mind is called Yoga. (Chap. II. 41.)

> Those of discriminative intellect get rid of both virtue and vice in this very life. (Ibid. v. 49.)

Such is the greatness of Yoga that is taught by Lord Krishna in which there is absolutely no room for any kind of pretensions and superimpositions. It is intended for all men and women, who desire sincerely to rise above the sphere of a 'karmic' intellect. Perhaps these modern mystics think that they are much wiser than Krishna himself by giving such latitudes and preposterous elasticity to the term 'Yoga', Self-deluded they beguile the unsuspecting mob and together fall into pits which are worse than Dante's Inferno. But in the Gita the term 'Yoga' means nothing else than Jnana or knowledge as the Lord Himself states that the children and not the wise that draw a distinction between Yoga and Jnana. Knowledge is thus elevated to the highest rank in the Gita and Krishna identifies himself with the Jnani.

> Of the four, the Jnani stands superior to the other three kinds of devotees (viz., the Artas, Gijnasus, and Arthartins who are *sakama-karmins* or seekers of fruits of actions.) Therefore I am dear to a Jnani as he is very dear to Me, Indeed the Jnani is to Me as dear as My own Self. (Chap. VII. 17 & 18.)

In other words the self-realised Jnani is the Lord himself in fact and in truth. Then comes the immortal verse which defines and explains the character and meaning of a true Jnani.

> Very rare indeed is the devotee endowed with the knowledge that sees Vasudeva only in everything. (Ibid v. 19).

There cannot be any justification for pluralism or duality in the statement: *Vasudeva sarvamiti.* We can quote any number of verses to establish that the Gita is out and out a Jnanasastra proving the highest truth viz., Advaita. Refs: Chap. II. v. 18; Chap. IV. v. 35; Chap. VI. vs. 27 & 31; Chap. VII. v. 18; Chap. X. vs. 20 & 37; Chap. XIII. vs. 2, 16, 18, 28 & 30; Chap. XIV. vs. 19 & 26; Chap. XVIII. vs. 16, 20 & 55.

The sum and substance of the above verses may be stated as follows: God or Brahman or Atman by whatever name we choose to call it, is really formless in the sense that He is not bound to any particular form. Better still, He being the Mould of all forms—*Janmadyasya yatah*—remains Himself formless. The eleventh chapter of the Gita is to be studied carefully with all its metaphysical implications. First, the actual scene in which Arjuna stands opposed to the Kauravas led by Drona and Bhishma, and Krishna as the chariteer on the Pandava side is shown to be an illusion. Next comes the *visvarupa* wherein the whole of this universe

is seen by Arjuna not of course by his ordinary physical eyes but by the Jnana-drishti granted to him for the moment by Krishna. Arjuna in terror asks for Krishna's other form which the devotees covet most, viz., the one with the '*sankha* and *chakra*. The transcendental conscious Being is thus seen to be unbound to any particular form. He appears as Man among men, Beast among beasts, Fish among fishes, Himalayas among mountains and even as the Forest among forests. He is absolutely free from both form and formlessness and therefore free enough to get bound to any form including the bodies of millions of creatures and at the same time retaining to Himself the perfect consciousness of His Absoluteness. He is absolute to such an extent that He is not even bound to the state of Advaita or of Dvaita nor to the state of *ekatva* or of *paratva*. Unfettered by the bonds of time He remains the *Kalakala* and yet is Time in the empirical sphere wherein He appears as 'pure' change and also the things that 'appear to change. Here one may ask, 'How is it possible to know anything about the Absolute?' 'Why not?' assert the Sruties for this Absolute alone is our real Self—Tatvamasi. And the Gita is a forcible demonstration of this Absolute Truth. The 'I' or 'Aham' the greatness and infiniteness of which the Lord speaks so often in the Gita does not particularly refer to His form as Sri Krishna but is the Real Self of all beings, the immortal Witness of the three states, waking, dream and sleep and as such the *sakshin is* referred to as the *sutre manigana eva*. 'The whole world is rooted in Me but not I in it,' says Lord Krishna. This is as much true of Krishna's consciousness as of every one else's. Only 'when the whole world is asleep He alone is awake.' (Chap. II. v. 69). Here I want to emphasise that any interpretation of the Gita given in utter defiance of the philosophy of the Upanishads is bound to lead to endless theological speculations and disputes.

(*To be concluded*)

PURITY COMES FIRST

By Swami Yatiswarananda

Even for Karma-Yoga strict fulfilment of Yama and Niyama, of ethical culture, Brahmacharya, non-violence, etc., is absolutely necessary, just as necessary as for the other three Yogas. Without continence, non-violence, truthfulness, non-stealing, non-hatred, nothing can really be attained even in Karma-Yoga. Purity is the *sine qua non* of every spiritual path the world knows. And purity means so much. Not only gross purity is meant. Brahmacharya is not only physical chastity, non-violence, not only physical non-violence, non-stealing, not only the avoidance of the gross forms of theft. If you do not lead a sexually pure life, if you do not fulfil all the preliminary conditions and go through all the preliminary disciplines with great singleness of purpose, allowing nothing whatever to deviate you from the path, sacrificing everything unconditionally to your ideal, you may be doing Karma, works, it is true, but not Yoga. This is a great difference. Everyone is doing Karma. For any form of Yoga the fulfilment of Yama and Niyama, the fulfilment of strict Brahmacharya, non-violence, non-stealing, etc., etc., is necessary. Do not deceive yourselves on that point. And this fulfilment means the fulfilment of these conditions not only in their gross, outward, physical forms, but even in their subtlest and very subtlest aspects.

Jnana-Yoga says: Concentrate your mind, your whole intellect, on Brahman, after you have strictly gone through the purificatory disciplines. Always practise discrimination in order to purify your mind.

Karma-Yoga says: Do all your actions for Me, the Divine alone, purify your mind through the strictest observation of ethical

culture and through selfless actions, renouncing all their fruits.

Bhakti-Yoga says: Direct all your feelings and sensations of love only to Me. Let all other feelings of love be absorbed by the burning love for Me. Annihilate them all through the intensity of that love, so that only this love for Me remains. Love only Me!

Thus, in all the three Yogas, Karma, Jnana, Bhakti, all the three aspects of the mind must only be fixed on the Highest. If this is not the case, if this is not fully done, you get Karma, but never Yoga. If you can do this steadily, day and night, you shall reach the goal quickly.

Your actions, your feelings of love, all your concentration, your whole intellect must henceforth be directed towards one goal only. This is very easy for the perfected one, because, to him, it has become natural. For you it is still unnatural;, that is why you must make a tremendous effort of the will without ever relaxing it. Only thus can you attain to self-realisation. Naturally, Karma, Bhakti, Jnana or Raja-Yoga are not water-tight compartments, but in most types they are all mixed. Men in whom activity predominates while they renounce the fruits of this activity are Karma-Yogins. If meditation predominates and work is given the second place, such a man is a Jnana or a Raja-Yogin. If love, impersonal love for God, predominates, he is a Bhakta, but in most people all the three aspects are there. Everything you feel and do must only be directed to Him if you wish to progress. To the extent you succeed in this, to that extent you approach the goal, Self-realisation.

If you possess imagination, direct it into positive, true channels. If you are doing physical or mental work, see that it is only positive, creative work, never destructive work. No revolution, but evolution is what we need. It must be work that leads your mind into higher, constructive, positive channels. Annihilate all morbid imagination about people and things. Annihilate all romantic brooding on others. Never care what others say or think of you. Do not pay any attention to them. You have to follow your path whether they like it or not, whether they approve of it or not, whether they find it good or bad, right or wrong. That is nothing to you. If the heart breaks, let it break. For many it is good if their heart breaks; for then there is a chance that one day they are forced to come to their senses and give up all personal romantic attachments and aversions. Never care for the opinion of others.

There is a funny story. There was a certain house where people living on the second floor were wont to use a sewing-machine. Now when the needle went down, a person living on the first floor always lowered his head. His friend watched him for a time. Then he asked, 'But what are you doing? Why do you lower your head? Why are you doing this continually?' 'Oh, but don't you see', replied his friend,' don't you see how the needle hurts my head?' This is an example of morbid imagination. We constantly busy ourselves with what others may think or say of us. All quite useless. The opinions of babies do not count. We have to follow the path. Let them think or say or do whatever they like. What do they know? It is no concern of ours. What does blame or praise of others mean?

Almost all our anxieties, our fears, all our unpleasant feelings and uncertainties belong to the category of morbid imagination.

Always remember that the body must be conquered, the mind and the senses subdued, and that this holds good for all types of spiritual aspirants.

The central theme of all the Yogas is the purification of the heart for cutting off all the bonds of attachment.

In Karma-Yoga one great danger is that we may think too much of the fruits, but if we know, that the goal is perfect non-attachment and purity, we shall not bother about the fruits and this restlessness will not overpower us. It is a great privilege to work for my purity without caring for the fruits. The fruits of all your efforts do not regard you in the very least. As a Karma-Yogin you have to work for your Path, but the fruits belong to the Lord alone.

PURE PRACTICAL ADVAITA—V

By Prof. P. N. Srinivasachariar, M.A.

The philosophy of pure practical Advaita is not only a critical study of its meaning by logical thinking but is also a *sadhana* leading to *Brahmajnana* based on *sravana*, *manana* and *nididhyasana*. *Sravana* is knowledge of the text imparted by the *guru*. The Advaitic truth contained in the *mahavakya* 'Thou art that' is established with the aid of the six *Mimamsa* rules of textual exposition known as *upakrama*, *upasamhara*, *abhyasa*, *apurvata*, *phala*, *arthavada* and *upapatti*. The beginning and end of the thesis in the Upanishads convey the same truth that the *jiva* is Brahman. The same conclusion is brought home to the mind by means of nine illustrative instances (*abhyasa*). Its novelty (*apurvata*) is indicated by the suggestion that *Advaitajnana* is not inferred but eternally self-realised. The value of the experience (*phala*) consists in the attainment of freedom from the ills of *samsara*. The text glorifies, the value of *Advaita* by exposing the defects, of *bhedajnana*. *Jnana* is also justified rationally (*upapatti*) by inference and example. *Manana* is meditation on the meaning of the truth and its apperception and the conviction is enforced by employing the *pramanas*. The conclusion that *jiva* and *Isvara* are one is arrived at with the aid of the *hetu* or the middle term that both are *sat-chit-ananda*. By *upamana*, it is proved that *kutastha* and Brahman are one like the ether in the pot and all-pervading ether. By means of *anupalabdhi* it is shown that in deep sleep there is no dual consciousness. *Nididhyasana* is the ceaseless thought on Brahman as the partless or infinite (*akhandakara*) and this is known as *savikalpa samadhi*. In this way *sravana* removes *pramana samsaya* regarding scriptural knowledge. *Manana* dispels *prameya samsaya* regarding Advaita knowledge. *Nididhyasa* eliminates every possibility of *viparita bhavana* due to the mistaken idea that the body is Brahman. The *mumuksu* tries to free himself from *samsaya* and *viparita* and has a clear and distinct idea of the truth that the *atman* is Brahman.

The *mumuksu* gradually acquires *viveka* and *viragya* and begins the meditation of *nirguna* Brahman as symbolised by the *pramana*. He discriminates between *atman* and *anatman*, feels that *atman* is beyond the five *kosas* and the three states of consciousness and acts on his conviction. *Avidya* causes *Adhyasa* and makes the self identify itself with the non-self and suffer from misery. By *viveka* and *vairagya* these mistaken notions are turned upside down and the process of veiling is arrested. To explain the process in a modern way, the Hegelian method of thesis, antithesis and synthesis is reversed and rejected. What is called synthesis is becoming or *samsara*. Antithesis is opposed to being and is therefore false and being or identity consciousness alone is real and it is the cornerstone of Advaita. The philosopher retraces his steps, rejects commonsense and realism and the mentalism of the dream state and even the apparent nihilism of deep sleep and seeks the transcendental state of *turiya*. Pure consciousness is beyond the subject-object relation based on the distinctions between *jiva* and *Isvara* in the three subjective and cosmic states of consciousness symbolised by the three letters of the *pranava* and consciousness comes to itself in *turiya* when the *jiva saksin* and *Isvara saksin* are identical. Objective consciousness is sublated and the subject shines by itself as basic truth. Meditation on *nirguna* Brahman is different from the method of self-analysis employed by pure Advaita and the worship of *saguna* Brahman as insisted on in the scheme of practical Advaita.

Mukti in this aspect of Advaita may be viewed as disillusionment or enlightenment and this view brings out the fact that *Brahmajnana* dispels *avidya* just as light dispels darkness. *Mukti* is immediate knowledge of *nirguna* Brahman here and now and is not the attainment of *karya* Brahman in a world yonder. The idea of a goal to be attained in *Brahmaloka* is anthropomorphic and has no meaning in *Advaitic mukti* which is eternally self-

realised and not newly acquired. *Mukti* is not merely the denial of difference or *advaita* but the monistic affirmation of identity. Just as the proposition 'This is that Devadatta' refers to self-identity by the elimination of spatial and temporal differences, the *mahavakya* 'Thou art that' connotes the identity between *jiva* and *Isvara* by removing the self-contradictions and illusions arising from *avidya* and *maya*. When the rope is perceived as such the erroneous imagination that it is a snake disappears. Though *mukti* is instantaneous in the case of the ripe *mumuksu*, it is gradual in the case of the average seeker. Each *mahavakya* has therefore its own meaning and value in the process of disillusionment. The truth of identity-consciousness is imparted to the disciple by the *guru* in the text, 'Thou art that'. The next *vakya*, '*Prajnana* is Brahman' is meant for *abhyasa* or practice. The sentence 'This *atman* is Brahman' reveals the intuitive knowledge of Brahman and the most important *mahavakya* 'I am Brahman', expresses the immediate experience of *aikyajnana*. In this way *ajnana*, *avarana* and *bhranti*, the triple errors of *dvaitajnana* are removed by immediate knowledge or *aparokshajnana*. The *mukta* is no longer bound by any *karma* and in a sense he is the spectator of all time and existence.

McDOUGALL AND FREUD

A SYNTHESIS

By Prof. P. S. Naidu, M.A., Allahabad, University

Even to a casual observer outside the ranks of professional psychologists it will be plain that an acute state of rivalry exists between the flourishing contemporary psychological schools. The Purposivistic, Mechanistic and Gestaltic schools are contending for supremacy in the field of psychology and the Factor school has also entered the fray as a combatant in its own rights. This state of affairs in a young and progressive science is unseemly, and it certainly is bound to act as a great barrier to the healthy progress of psychology. The need of the hour, therefore, is unity, and this need has been felt by the leaders of our science. Attempts at reconciling the conflicting schools have been made, but they have been superficial and feeble and hence unsuccessful. We must go down to the very roots of the problem, and seek the cause of divergence in the theoretical foundations of the schools. Unity can be achieved only through the synthesis of the rival psychological theories, and through the evolution of a single theory comprising the elements of lasting value in them. We shall indicate in this paper, as a first step in the direction of unity, how the theories of Freud and McDougall may be synthesised.

It is very encouraging to find that suggestions for this synthesis are contained in McDougall's *Psycho-analysis and Social Psychology*, *Abnormal Psychology and An Outline of Psychology*, as well as in Freud's *Civilisation and Its Discontents*, and *Group Psychology*. In his earlier works McDougall was inclined to ignore Freud, but later in his scientific career he realised the correct significance of psycho-analysis. He discovered the points of affinity between Freud and himself, and expressed the hope that soon there will come about a fusion of 'these two closely allied and complimentary systems, a fusion or synthesis which while rejecting the errors of both systems, shall combine the best features of both.'

Before undertaking the task of synthesising hormic psychology and psycho-analysis, let us note the points wherein they agree, and wherein they differ. In the first place McDougall's and Freud's systems are dynamic in the true sense of the word. It is not the pseudo-dynamism

of the Woodworthian type that we find in them, but the real dynamism pertaining to mental structure and mental function. Freud and McDougall have located the dynamic functions of the living organism not in neural structures, but in the innately organised mental structures. In the second place, both hormic psychology and psycho-analysis are teleological in their outlook. Mind is goal-seeking, and all mental striving is directed towards the fulfilment of desires. In the third place, Freud and McDougall are agreed in viewing the mind of living organisms as non-spatial. They do not locate the mind in the nervous system, and it is noteworthy that hormic psychology and psycho-analysis may he studied and understood by one who is completely ignorant of the intricate workings of the neural structures of living bodies. Fourthly, both systems postulate an instinctual, innate inherited mental structure as the foundation for behaviour. This structure does, no doubt, develop through interaction with the environment, giving rise to sentiments and complexes; but the foundation for these is native and inborn. Lastly, mental energy and physical energy are looked upon by both systems as being different, and to some extent mutually exclusive. Thus a kind of dualism coupled with interactionism is believed in by McDougall and Freud.

While the points of agreement between Freud and McDougall are significant, there are equally significant points of difference between them. Hormic psychology is uncompromisingly teleological. Not that it rules out mechanism altogether, but it makes ' purpose ' the goal of all explanation of animal behaviour. In psycho-analysis on the other hand there is overemphasis on determinism. Freud, it is claimed, has the credit of having carried determinism over into the realm of the unconscious. The clue to the unravelling of the mysteries of human behaviour is to be found in some remote past antecedent, in fact, in some form of infantility. Each act of behaviour is wish-fulfilling but the wish is unconscious and has its roots in some infantile sex experience. Here we have a combination of determinism with purposivism which cuts against the grain of McDougallian hormism. Moreover, psycho-analysis is hedonistic, while hormic psychology is non-hedonistic. Again while the latter holds to a pluralistic conception of instincts, the former is uncompromisingly monistic and pan-sexualistic. Finally McDougall rejects the concept of the Unconscious, while Freud looks upon the unconscious as the keystone of his whole system.

While the points of disagreement mentioned above mark out psycho-analysis as a system which, to a certain extent, is in opposition to hormic psychology, yet it must be remarked that in its later stages Freud's theory underwent changes which tended to bring it closer to McDougall's hormism. In two important respects Freud has altered his original psycho-analytic theory. He has gone beyond the ' pleasure principle ' to the ' reality principle ', and he has recognised the existence of certain non-erotic instincts, such as the instincts of death, aggression and fear. ' I can no longer understand ' says Freud in his *Civilisation and Its Discontents*, ' how we could have overlooked the universality of non-erotic *aggression* and *destruction* and could have omitted to give it its due significance in our interpretation of life.'

That Freud was willing and ready to change his views on fundamentals when facts demanded such a change merely betokens his greatness as a scientist. Theory must give place to fact in science, and he is not a true scientist who for the sake of personal prestige clings to his original theory in the face of challenging facts. And Freud towards the end of his scientific career was magnanimous enough to see the meaning of facts which were in conflict with his original view-point, and generously welcomed these into his fold. This attitude of willingness on the part of Freud to change in fundamentals was misconstrued by McDougall as a sign of weak-

ness. The latter claimed that psycho-analysis was moving steadily towards hormic psychology, and that the time was not far distant when Freud would abandon the 'unconscious' and the dogma of 'pan-sexualism' and join the ranks of hormic psychologists.

We have now to examine the relation in which Freud's psycho-analysis and McDougallian hormism stand to each other in order to discover a formula for synthesising the two theories. McDougall's attitude is rigid and dogmatic. His claim implies that hormic psychology has nothing to gain from psycho-analysis, while the latter has everything to gain by affiliation with the former. We cannot, however, admit such an unbalanced claim. Each has to learn something from the other, and stands in need of the support of the other. In regard to hedonism the position of McDougall is correct, and Freudian psycho-analysis did well in going beyond the 'pleasure principle' to the 'reality principle'. But, in regard to the 'unconscious' McDougall's position is utterly untenable. The 'unconscious' is real. It exists as truly and challengingly as the conscious and the sub-conscious level of the mind. There is no point in denying, ostrich-like, the reality of the 'unconscious'.

McDougallian hormism, then, needs supplementation by psycho-analysis in two respects; firstly in respect of the recognition of the 'unconscious', and secondly in respect of an evolutionary theory of instincts. We have indicated already that McDougall and Freud are agreed in postulating an innate, instinctual mental structure, while they are not agreed on the exact nature of these innate mental elements and on the way in which these elements develop through individual experience. It is here that we must look for the point of vital contact between McDougall and Freud, and it is through the clarification and elaboration of their respective theories of instincts that we can hope to synthesise hormic psychology and psycho-analysis.

McDougall starts with a pluralistic scheme of instincts. According to him the human being inherits at birth about twenty instinctive dispositions, and these undergo a process of progressive developmental organisation as the result of the living individual's contact with the environment. As a first step in this process, concrete sentiments are formed, and then abstract sentiments come into existence. Thereafter these sentiments are organised into a scale of sentiment values, with a master sentiment at the top, reigning supreme over all the other sentiments and conferring value on them in terms of their exact relationship to itself. This sentiment-engram is a most striking contribution of McDougall to psychology. It has thrown light on several problems of human behaviour and human nature, hitherto obscure and unintelligible. But, there is an assumption of far-reaching significance in McDougall's scheme of sentiments that should be examined by us. Unlike the faded out structuralists of the 19th century who had little knowledge of the psychological make-up of the human mind, and unlike the functionalists who merely confused issues by their unscientific attitude, McDougall has drawn a clear picture of mental structure and mental function. He has assumed, however, a straightforward relation between structure and function. From function or behaviour we may infer the nature of structure or motive which activates behaviour. We take no objection to this principle in its broad outlines, because psychology must necessarily proceed on this fundamental assumption. But the question is this: Is the connection between structure and function so simple and straightforward that we can infer the former from the latter directly and without effort. McDougall seems to think that we can. He is, no doubt, prepared to admit the existence of the sub-conscious, but beyond that he is not prepared to go. This, however, is an untenable position. Recent developments in psychiatry, the occurrence of shell-shock during the last world war, and the recent advances in anthropological studies have

served to indicate the exceedingly tortuous, maze-like, nay almost mysterious connection between function and structure. And it is here that the Unconscious comes in. The entire scheme of sentiment-engram is believed by McDougall to proceed on a perfectly clear and conscious basis. This is not true. The forces that operate in organising the primitive instincts and emotions, are in many cases, mysterious and completely hidden from the individual. When they lead to the formation of anti-social engrams, we have Complexes, and these complexes are the secret springs of behaviour in the case of neurotic individuals. Sentiments and complexes exhaust between them all possibilities of structuring which lead finally to specific acts of behaviour. We hold, therefore, that in the first instance the McDougallian sentiments require to be supplemented by Freudian complexes. By such supplementation not only do we achieve a synthesis of hormism and psycho-analysis, but we also secure a complete and unified picture of the structure and function of the human mind.

We may turn now to the question of the evolution of instincts. McDougall starts with a plurality of instincts—about 20 of them according to his *Energies of Men*,—and then he traces the evolution of sentiments from these instincts. But the question naturally arises in our mind, What is the evolutionary history of these instincts? They should have evolved from simple and common origins. Evidence has been accumulating to press on our attention the ontogeny and phylogeny of instincts. But McDougall has turned a deaf ear to this evidence. He seems to cling dogmatically to his pluralistic scheme, and it is here that psycho-analysis comes in to help us towards an understanding of the evolution of instincts. Not that Freud presents to us a clear picture of the way in which the plurality of human instincts have evolved from some simple instinctual matrix; but his treatment of the sex instinct and of its regression gives us a hint as to the way in which a conception of the progressive differentiation of instincts from a common origin may be evolved. Let us take this hint, and see how Freud may be reconciled with McDougall in this field.

It is a matter for surprise that McDougall did not make any attempt to trace the evolution of his numerous instincts from a common origin. He is no doubt wedded to his pluralistic scheme of instincts, yet he has realised in his brilliant essay on 'Mental Evolution' contributed to *Evolution in the Light of Modern Knowledge* (M/S Black & Sons, London, 1925) the need for studying the progressive development of mental structure. In this essay McDougall is pre-occupied with the evolution of Mind as a whole, yet he comes very near to the concept of a successive differentiation followed by integration of the simple undifferentiated instinctual matrix of the mind. But, unfortunately at the critical point McDougall breaks off and misses the main point of mental evolution.

I have discussed in one of my recent papers how McDougall throws out significant suggestions as to the possible manner in which some of the fundamental dispositions may be conceived as having grown out of others.[1] He points out that the acquisitive instinct is in the 'process of differentiation from the feeding instinct, and that various species illustrate stages of this differentiation.' In the same way the constructive instinct is dependent on home-making, and this in its turn is just one aspect of the parental instinct. Repulsion functions primarily in the service of food-seeking and sex, and so it may be considered to have arisen out of a partial differentiation of both fundamental instincts. Appeal arises when anger fails: and of assertion and submission McDougall says, 'that for the maintenance of social order without waste of energy these two instincts must operate in gregarious animals. Evidently they have differentia-

[1] "On Regression", Allahabad University Studies, 1943:

ted from the gregarious instinct. On McDougall's own showing, then, acquisitiveness, repulsion, construction. appeal, submission and assertion may be looked upon as rooted in food-seeking, parental instinct, combativeness, and gregariousness. Alongside these we have to place escape, curiosity, and sympathy. Among these instincts which McDougall considers to be fundamental there are two which serve merely as preliminaries to other instincts, namely, curiosity and combativeness. They have no specific objects of their own, but they function in connection with other instincts. Hence we are left with five fundamental instincts—food-seeking, escape, the parental instinct, sex and gregariousness. These must have an evolutionary history behind them. How then are we to conceive of the stages through which these five instincts have passed? Once again we get the clue for the further expansion of our main conception from McDougall's own writings. Our author remarks in the course of his analysis of the food-seeking instinct that this impulse is probably the first tendency to be differentiated from the *elan vital.* That is exactly the point that I have been emphasising in this paper. The *elan vital* or the instinctual matrix is the primordial impetus from which all instincts have evolved. We may assume as a first differentiation of this original impetus into a positive and a negative impulse, the former tending towards the maintenance and continuation of the individuation of the living organism, and the latter tending to subordinate, and sometimes even to sacrifice the individual to the group. The positive impulse may now be looked upon as having differentiated into, food-seeking and escape, and the negative into parental, sex and gregarious instincts. Thus the whole scheme of the evolution of mental structure from the primordial *elan vital* to the highest and the most complicated sentiment has been reconstructed by us.

We have indicated how the whole battery of instincts may be viewed as having evolved from the primeval life urge or the *elan vital.* We have by this evolutionary conception bridged the gulf between Freud and McDougall. McDougall's hormic theory begins not at the first or the earliest stage of evolution, but in the middle of the course of evolution. We should trace the plurality of the instincts down to their origin, and when we so trace them to their beginnings, we come upon Freud's conception of sex, and tracing this to its origins we land finally in the *elan vital.* Thus we see that when Freud's depth analysis is added to the sentiment-engram of McDougall we get a complete psychological theory of the human mind covering the small conscious layer as well as the large and numerous unconscious mental strata completely hidden from the eyes of the incompetent psychologists of the 19th century.

Foundation Day of the Sarada Pitha, Belur

The Foundation Day of the Ramakrishna Mission, Sarada Pitha and the Annual Prize distribution of the Vidyamandir, Belur were held at the College premises on Saturday, the 10th February. Dr. Shyamprasad Mukherjee presided. Swami Sharvanandaji gave a brilliant exposition of the ideas and ideals for which the College stood.

Srimad Bhagavatam—The Wisdom of God: TRANSLATED BY SWAMI PRABHAVANANDA. PUBLISHED BY G. P. PUTNAM'S SONS-NEW YORK. Price $2.50, pages 340.

The daintily gotup volume presents in a concise and attractive form the substance of Srimad *Bhagavatam*—the Wisdom of God, as the author has appropriately termed it. Designed by Sri Vyasa to specially suit the spiritual needs of this Iron age, Kali, when the darker forces of the world are on the ascendant, this popular scripture has a unique message to deliver to mankind today. In the pithy, pregnant words of Sri Ramakrishna, the *Bhagavatam* is 'fried in the butter of knowledge and steeped in the honey of Love.' This synthetic Gospel is bound to appeal strongly to the modern mind and help it in its efforts to grasp the essence of true religion and spirituality in a world blinded by insensate pursuit of pleasure on the one hand and torn by violent conflicts on the other.

The learned author has with commendable discretion condensed the big classic to less than half of its original size by including in his work only those portions that have a broad, universal appeal. The major part of the book is a free but faithful rendering in prose, with a sprinkling of verses here and there, without the obvious handicaps of a literal translation. Book XI, however, of the holy scripture comprising the more important and famous teachings of Sri Krishna to Uddhava, is given in a form that approximates more closely to the original.

The book supplies a long felt want of the English reading public who have so far been denied access to a scripture that ranks next only to the Upanishads and the Gita in authority and stands almost unrivalled in the popular presentation of sublime vedic truths through highly interesting stories, dialogues and lives of saints, devotees as well as Avatars who illumine the firmament of ancient Indian thought and achievement.

There is a useful glossary of Sanskrit terms at the end of the volume. The printing and get up are of a high order of exquisiteness.

The book cannot be had for sale in India and so readers in India must be grateful to the Sri Ramakrishna Math, Mylapore, for bringing out an Indian edition of the book almost on a par with the artistic standards of the American publication.

M. R. RAMASWAMI.

Sri Ganesha Stotrani: (SANSKRIT AND TAMIL) **Published** BY SRI T. K. RAJAGOPAL IYER, RETIRED ACCOUNTANT GENERAL, 37 ROYAPETTA HIGH ROAD, ROYAPETTA.' PRICE Rs. 1-8-0

The beauty of the Vedic religion is that while it emphasizes as the goal of all religious aspiration the one Truth, it also lays down a multitude of approaches to it through the various faces of the selfsame Truth. Of these several faces the Concept of Mudgala or Ganesha is a very important one adored by a large number of adherents from very ancient times. Many of the secret doctrines and appealing hymns on Ganesha are embedded in a little known work called the Mudgala Purana. The author of the present work, an enthusiastic Upasaka of Sri Ganesha, has assembled those valuable hymns and teachings here in original andhas also presented along with it a Tamil explanation to help those who are not Sanskrit scholars. He has laid under a deep obligation all worshippers of Sri Ganesha by this noble work of love and religious reverence. The Introduction also gives valuable hints on the esoteric side of Ganesha worship. We sincerely welcome the publication and congratulate the author on this noble work.

Baby Care : BY MAY E. LAW, M.B., CH.B. KITABISTAN, ALLAHABAD. PRICE RS. 9. PAGES 288.

This book written by an authority contains much valuable information for an expectant mother especially in the case of first pregnancy. The first chapter is an intelligent guide for her during the months of expectancy and the other twelve chapters take up the care of the baby month by month.

But an impression is left that the book is suited more for rich and educated people. India is a land of villages and villagers and I would suggest that such books should have in view before them the economic and educational standard of India.

Nevertheless it must be said to the credit of the book that the task of ante-natal clinics and physicians will be much simplified if it is widely read.

DR. MAZUMDAR.

Mystic Tales of Lama Taranatha: TRANSLATED INTO ENGLISH BY BHUPENDRANATH DATTA, A.M, DR PHIL. PUBLISHED BY RAMAKRISHNA VEDANTA MATH, 1913. RAJA RAJKRISHNA St., CALCUTTA. PRICE RS. 4. PAGES 90.

These tales were originally written in Tibetan by Lama Taranatha who was born in 1573 A, D. and founded many monasteries in Mongolia under the auspices of the Chinese Emperor in the early decades of the 17th Century. They were translated into German by the great scholar Prof. A. Gruenwedel. This is the first English translation of the work which throws a flood of light on the religio-sociological history of Mahayana Buddhism and the slow process by which that movement gradually amalgamated itself with the Brahminism of later days in India. Dr. Datta points out in his foreword that Taranath's work shows that India had wide connections with the

outer world at the time covered by the tales, that the sorcery practised in India and Europe had common forms, that the use of the sun-dial was generally prevalent in that period, that some of the reputed *siddhas* belonged to the so-called low-castes, that inter-caste marriages were not unknown at the time and that the economic condition of the field workers were far from satisfactory even in those days. Students of Buddhist India are sure to welcome this interesting publication.

M. R. RAMASWAMI.

NEWS AND REPORTS

BIRTHDAY CELEBRATION OF SRI RAMAKRISHNA

The 110th birthday of Bhagavan Sri Ramakrishna was celebrated at Ramakrishna Math, Mylapore, on the 14th and 18th of February. On the 14th instant, the Tithi Puja day, there was special Puja, Homam, Bhajans and the distribution of *prasadam* to devotees.

On Sunday the 18th, about three thousand poor were fed at Thiruvamoor and other places. In the evening the function started at the Math hall with kalakshepam on "Prahlada Charitram". Then a meeting was convened under the presidentship of Prof. D. S. Sarma and speeches were delivered in Telugu, Tamil and English. Swami Chirantanananda speaking in Telugu said that Sri Ramakrishna's life and teachings have brought about a new awakening in the country. The unique method in which Sri Ramakrishna taught his educated and uneducated admirers the great truths of religion and philosophy with his parables and homely saws was dwelt upon in a humorous way by Sri R. Krishnamurthy, Editor, *Kalki*. Dr. T. M. P. Mahadevan speaking in English, said that if one word more than any other could adequately condense the life and teachings of Sri Ramakrishna, it was renunciation. He substantiated this by adverting to numerous incidents from Sri Ramakrishna's life and concluded that the present national awakening in the country led by 'political sannyasins' derives its inspiration from the life and teachings of Bhagavan. Swami Ojasanandaji speaking next observed that Sri Ramakrishna's was a personality unique, as in it we find the message growing into the messenger. The two aspects, message and life flowed one into the other. The first part of his life was the ascent through *sadhana* into divinity and the second, a descent to the human level to distribute the fruits of his realisations unstintedly to one and all. An all-consuming love for God and an anxiety to share it with others—this is the dominant note of his life. The speaker drew profusely from the life of Sri Ramakrishna in support of this idea.

The president in bringing the proceedings to a close, averred that the Ramakrishna Mission is the Purna Avatar of Hinduism, as it embodies all the ideas and ideals of Hinduism.

Dr. T. R. Seshadri proposed a vote of thanks and the function terminated with *arati*.

KUMBHA MELA AT HARDWAR

The Ramakrishna Mission Sevashram, Kankhal, Hardwar, proposes to organise medicai relief work during the forthcoming Ardha Kumbha Mela to be held at Hardwar inthe coming April. The Mela is a rare holy occasion when millions of pilgrims including Sadhus from different parts of the country gather at holy Hardwar. In 1938 when the Mela was last held, 12 lacs of people attended and the Sevashrama rendered medical help to 27,000 persons and gave accommodation and food to 600 persons including Sadhus In spite of the strain and stress of the times, the Sevashrama desires to organise relief this time also with permanent and touring medical units etc.

Doctors, trained workers and sufficient funds are required to carry out the work successfully. It is estimated that a sum of Rs. 15,000 will be necessary. The Sevashrama appeals to all kind friends and sympathisers to come forward and substantially help to make its much-needed relief operations a success.

Contributions however small will be thankfully received and acknowledged by:

1. Secretary, Ramakrishna Mission Sevashrama, Kankhal, Dist. Saharanpur, U. P.

2. President, Ramakrishna Mission, Belurmath P.O., Howrah.

Reports Received

The Ramakrishna Mission Students' Home, Madras and the Ramakrishna Ashrama, Ootacamund, have published their reports for the year 1944.

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